# TOLSTOY'S RECENT OUTBREAK.

MODERN SOCIETY A RESTORA-TION OF HELL.

The Russian Reformer Whips the Devil Round the Stump in a New Book That Will Not Be Published in Russia-Modern lafe Scourged-Views on Many Topies From His Letters-Theory and Unco Canny Practice in Money Matters.

ST. PETERSURG, June 4 .- "Be sure to have Friday and Saturday of this week free from engagements," a charming St. Petersburg hostess said to me the other week. "Our oldtime friend Mme. K. has just returned from Yassnaya Poliana, bringing back a little thing Tolstoy has just finished, and I am arranging tow to have it read some evening of this week at our house. A windfall? Of course it is! Mme. K. will have lots of things to tell us about how things go on there with her sister, the Countess, and Tolstoy him-

Is there any need to say that I took good care to have no engagements to interfere with my being present at the reading of Tolstoy's unpublished production? It proved to be a short story of a legendary cast, a kind of dialogue between old Beelzebub and his one-time apprentices, who appear to have outstripped their old-time teacher in the art of leading men into evil ways.

The contents of the story are well de-

scribed by its title, "The Overthrow of Hell and the Restoration of the Same."

I have read the manuscript myself since but this was done hurriedly. Let it be well understood, therefore, that I am not giving here anything like a translation of Tolstoy's legendary story, not even an attempt at a onsecutive reproduction of the action, as develops through the dialogues of old Beelzebub and his pupils. These dialogues serve as a canvas on which the writer is embroidering and vividly presenting his own peculiar views concerning the evil ways of the civilization of our own times. Nothing could be clearer, by the way, that it is not conditions of life in Russia alone that fail to satisfy Tolstoy, but that his ire is aroused by the trend of modern life the world over.

Tolstoy opens his story by telling us that the first fruits of Christ's teachings and example had thrown old Beelzebub in the greatest consternation. He has been watching the self-sacrificing lives of Christ's early followers, observed the way they had of "loving one's neighbor as oneself," of "doing to others as one would be done by"and, therefore, a most depressing prospect of "innocuous desuetude" was opening to his Satanic Majesty's mind.

A faint glimmer of expectation arose in the breast of Beelzebub at the Crucifixion as Christ exclaimed: "My God! My God! why hast Thou forsaken me?" This expectation, however, was doomed to die out as suddenly as it arose; for instead of rebelling against the Father, as Beelzebub hoped, Christ began to pray for his enemies "Father, forgive them, for they know not what they do." \* \* \* And then, exclaiming, "It is finished!" he bowed his head and gave up the ghost-and redeemed mankind. Seeing which, the smitten Beelzebub gave way to utter despair and sank underground, where he remained 400 or 500, or even, maybe, more hundreds of years.

Time rolled on, however, and eventually something occurred to make even Beelzebub He awoke with a start, and at first could not imagine the reason of the awful groans and pitiful crying and lamentations that came up to his ears from above. "It sounds just like old hell," observed the now thoroughly aroused Beelzebub; "yet such surely could not be the case since Christ had given up his life to redeem

mankind!" into a real old-time hell and was forthwith surrounded by a host of devils-great and little-who were jumping about in their glee at seeing their old master, welcoming their old chief and director

Old Beelzebub is astonished and freely expresses his wonder as to where the devils got their material for colonizing this newly established hell, since-as he well remembers--Christ's teachings made all men brothers, prompted the Christians to give up all their worldly possessions, so as to concentrate all their thoughts and all their energies to the task of attaining perfection -so as to be worthy of the great teacher and founder of Christianity.

Beelzebub, in fact, is presented in the story in the part of another Rip Van Winkle, as he plies the bystanders with questions, while each of the devils, big and little, comes up before the chief, boasting to him of his own individual work and achieveup and restore old hell.

Foremost of all strolled up to him a great big-bellied devil, and sat down heavily in front of Beelzebub, beating the ground with his fat, muscular tail. This devil was a very important personage, as he claimed that it was he who laid the cornerstone of the new hell by prompting the early Christians to establish a Church, thus turning their minds from former lofty aims and simple worship to thoughts about the Trinity, about sacraments and such other puzzling things, which later on served to create divergences of opinion and sowed dissensions among the fathers of the Church.

Then came up a pompous-looking devil, with an immense pair of twisted horns, his black, glistening suave-like nakedness partly covered with a cape. This one also boasted of great achievements, mainly in the line of putting it in the minds of Christians to do murder "for the glory of God"-for the upholding of the doctrines of the Church-and persuading each set of Christians that their own Church is the only holy and infallible one, while all other churches are of the evil one and have to be exterminated, whether they claim to be Christian or not.

Many were the devils as they pressed around Beelzebul, each one bragging of his own particular invention or improvement in the ways of leading mankind astray And, willy-nilly, old B elzebub had to admit that his pupils had outstripped their

A choice collection of lesser-grade devils defiled before him, and one and all, as each told him of his achievements, won

Praise from his Satanic Majesty Here was the devil of technical improvements, who, among other things, inspired men with the idea that the smartest thing they can do is to rush from one place to enother at breakneck speed; thus it came sbout that the man who was enabled to run about at the rate of fifty miles an hour or more considered himself fortunate above all his fellows.

Then arose the devil of robbery, boasting that he was no more satisfied with the old-fashioned way of some men depriving others of their worldly goods by wresting those away by sheer force; it is true that he restored that crude way of robbery. still he did not rest on his oars, but introduced many new and highly effective devices for robbing people of the fruit of their labor. To do this he induced men to set up heads of State to do the robbery on a large scale. At first such heads of State were called kings and emperors, and by "smearing them with oil" people imagined that the "besmeared fellow" the anointed one, they called him-got leave from above to surpass himself in robbery, by setting up a court, a horde of assistants, assistants of assistants and so forth, who all live off the people and rob them right and left. When people got tired of this game the devil of robbery put them up to elect their heads of State from among themselves-so that, henceforth, each man was fired with the hope of the possibility of mounting the ladder in time and taking a hand himself at the work of robbing his fellows.

But, boasted that devil, whether "smeared with oil" or "unsmeared with oil" and unanointed, the rulers of peoples and countries are the same now the world over: are all robbing their people more or less covertly, but most effectively-whether by direct or indirect taxation, or by farming out the people's interests to usurers, by extending the protection of State to such men who, for the purpose of robbery organize into trusts and associations and make their simple-minded contemporaries do work never-ceasing for such associations, while the organizers of the latter live or the fat of the land and boast of the fact that they "uphold the lawful Government." The devil of medicine claimed that he

has greatly contributed to the prosperity of hell by making people value beyond anything else the preciousness of their own bodies-of their physical health-to the utter neglect of the health and cleanliness of their immortal souls.

The devil of lewdness was rubbing his naws with glee as he told Beelzebub how he suggested to men that love is not sufficient to constitute marriage; but that they must need go through forms and ceremonies to make marriage valid. Having thus erected marriage into a sacrament, men and women found themselves bound with fetters which they could no more cast off. Men fretted under the restraint and cast about for means to avoid it. Thus it came about that men found it necessary to have each a number of wives they would take up for a time in succession; women whom the world would not call wives, companions who would not be inconveniently bound to them for good and all in the name of some sacrament. To keep up in the race of life and pleasure women resorted to the murder of unborn babies-the prevention of children-the doing away with babies-and hell was getting peopled faster and faster.

The devil of printing told how he put it into the mind of clever fellows that the faster they should flood the world with a never-ceasing stream of foolish, inane or vile copy-the more would their fellows hunger for the same; for news and gossip of all kinds-the appetite growing on what it feeds on, and the more frivolous, the more superficial, the more depraved would mankind become.

The devil of art was full of good humor with himself at the cunning way he set good people to worship at the shrine of art, telling how, through the medium of art, all kinds of unclean and unholy things were contaminating the minds of men.

The devil of science related, amid shouts of laughter, how he set some good and earnest men to count the stars or do other equality futile things, while other learned men set up what they called "social sciences" and, instead of applying themselves to the task of perfecting their own nature and leading a righteous life, set out to investigate the ways other people live and the evil ways other people have of doing things, deriving by that process of investigation a lot of satisfaction and forgetting all about their own shortcomings.

The devil of philanthropy suggested to people that the best way to quench occa-Yet hell it was, sure enough. Upon sional qualms of conscience is to pass on a reconnoitring through a crevice that he small portion of one's ill-gotten or inherited found over his head Beelzebub emerged | plunder to the "submerged ones:" this their plenty and constantly congratulating themselves with their goodness; it made them think of themselves as a kind of vicars of God on earth, if not little gods

The devil of uplifting the fallen proved particularly facetious as he related how he induced good and righteous persons to look about for failures and sin in other people, so as to "reform" those, thus deserving well of Heaven for themselves. while holding themselves blameless and pure, incomparably above the rank and file of the humanity they had to deal with. Besides, "work among the fallen" duced some good persons who indulge in it to simulate mock humility, while the work they were doing was catering inordinately to their pride and their self-

The devil of socialism applied himself ments and inventions that went to build to the task of setting up one class of people against another, creating strife, stirring up hatred and distrust on every side.

The devil of feminism (of women's rights) stirred up one sex to hatred against the

The devil of fashion achieved much by prompting people to rush from one thing to another, to do anything new that offers in the idea that this would place them n the rank of the smart and the exclusive; and in this mad whirl for fashion these frivolous ones forgot all about striving after higher objects in life.

The devil of culture prompted people to set up altars to false gods in the name of progress and of culture, thus turning away themselves and turning others from the lofty pursuits pointed out by the founder of the Christian faith

Such is the substance of the new story of Tolstoy-as far as I am able to recall it after one reading. I can give only the hare skeleton. I certainly could not reproduce, from memory, anything of the forcible style or of the subtle satire dispiavea by the author in the telling of this

No doubt Count Tolstoy's work will not be allowed to be printed in Russia. but this will not prevent it being circulated from hand to hand in manuscript, being prized all the higher on that account

A rather good example of Tolstoy's dogmatism was afforded us in some "letters of his "to ecclesiastics and others," copies of which were brought from Yasenaya Poliana, and read aloud on the same occasion. I was struck by the offhand way in which he brushes away such questions as appear damaging to his doctrines or too troublesome to argue about. Thus, to the question of one correspondent as to whether he believes in the fact of the immaculate conception of Jesus Christ, Tolstoy gives this answer: "I do not know This is immaterial, and there is no need

we should know of it." To the question as to whether men should pray to God and how, Tolstoy answers that no prayers for gifts or benefactions to ourselves or for the welfare of those near or dear to us is allowable, since Christ himself has said that the least of our needs is known to our Father even before we men our mouths in prayer. "Thus," condes Tolstoy, "everything is ordered beforehand, nothing can be helped or altered, and, moreover we have to believe that God has ordered everything for

In the same letter Tolstov sets his seal of approval on the Lord's Prayer, recommends it for use relating, as an example to be followed, the way he recites the Lord's Prayer, and the mental comments and reservations he applies to each part of it as he prays by himself.

In listening to the reading of those letters the thing that strikes one most forcibly is the monumental, overpowering pride of the writer.

Another thing that strikes one in Tolstoy's argumentative letters is not only his total intolerance of the opinion of his adversaries, but also his obstinate refusal to get acquainted with the standpoint of people who oppose him. Father Petrof, a priest of St. Petersburg,

very much thought of here on account of his broad intellect and earnestness, a man very popular in consequence of his marked oratorical talent, went to see Count Tolstov lately-just as so many other people do

Count Tolstoy received the young priest very amiably—Father Petrof is hardly 40 years old—entered into conversation with him and was so fascinated by him that he detained him hour after hour, never ceasing to question him and to argue with him; finally, when the visitor had to leave, Tolstoy made him promise faithfully to return again soon and to pay him a longer visit. When the priest finally left Tolstoy visit. When the priest finally left Tolsto was full of enthusiasm about him and praise him highly to the Countess and friend staying at Yassnaya Poliana at that timedeclaring, that he, Tolstoy, had learned a lot from Petrof-many things new and important that he had never known before and that the more he thought of their conversation the more things occurred to his mind that he had to ask Petrof about when

the other returned to pay him a visit.

However, whether any one suggested it or it was an afterthought of the great man himself, in a day or two Tolstoy was seized with the suspicion that the priest Petro with the suspicion that the priest Petrof was sent to him as a secret emissary of the Holy Synod, on a special mission to bring him back into the fold of the Orthodox Church, a suspicion which is declared preposterous by all who know Petrof here, friends and foes of Tolstoy alike. Still, this suspicion taking firm hold of Tolstoy, he obstinately refused to see Petrof when the priest came again according to promise, and sent out the Countess to him with agains a very hard task indeed him with excuses, a very hard task indeed, she found, seeing that Petrof had come in accordance with a promise extracted from him by the Count himself.

The discontented people in Russia are per petually making use of Tolstoy's name to vent their spite or to forward their own aims. Thus at the very height of popular indignation in consequence of the anti-Jewish riots at Kishineff the Norosti, which is the main organ of the lows in St. Peters-burg, and other pro-Jewish papers, pub-lished the news that Count Tolstoy had contributed 15,000 roubles to the fund that was being collected for the benefit of the pillaged Jews. The sister of Countess Tolsto, who had just come back from the Tolsto estates, assured all most emphatically that Count Tolstoy has not given anything to the fund for the Jews, remarking besides that the Count is not much given to such ways of extending help to people; if he did he would find himself a pauper, pretty

soon, so many are the begging letters ad-dressed to him.

The other day Tolstoy's second son, also called Count Leo Tolstoy, publicly denied the fact in the following letter he addressed to the Norosti:

The papers have announced that m father, L. N. Tolstoy has donated 15,000 roubles for the benefit of the Kishineff Jews. Father was annoyed at the publication of this false news. Not to deny it would be to expose himself to commendation for a thing he has not done, while on the other hand were he to deny it, having made that donation, the denial must be taken to mean disapproval of any donations

taken to mean disapprovated any denations for that object, which would be unjust. Father is very much disturbed and grieved at the crime committed at Kishineft."

I see very often people who are and were very intimate with Count Tolstoy and all his family; now and then I come across people who are in the habit of staying with the Count at Yassnaya Poliana or alsewhere and all are quite no give in elsewhere, and all are quite positive in their declarations that Count Tolstoy in by no means given to spending of money in charity—save when money for that purpose is entrusted to his care by admirate from sheard. Such was the care at the time of the famine in the Volga governments ten years ago. When I was in Russia in 1894 and visited my own home in the same Government of Tula, where Count Tolstoy's estate is situated, I heard Count Tolstoy's estate is situated. I heard on all sides comments on the good work Tolstoy had done the year before, organizing soup kitchens with the money contributed mostly by Americans; yet other Russians—mostly landed proprietors lik; Tolstoy—were doing the same work on behalf of the starving peasants, and doing it at their own expense, never expecting and never receiving any praise or recognition for it.

Even in cases when Count Tolstoy is moved to generosity, his impulses are checked by his level-headed, practical wife checked by his level-headed, practical wife, who is far the better marager of the two, and herself conducts the publication of all her husband's productions, deriving immense profits from the business. How great those returns are may be judged from the fact that when a Russian writer, G. N. Molostvey, made the attempt a couple force are ago of catting out a highligary above. G. N. Molostvey, made the attempt a couple of years ago of getting cut a bibliography of Tolstoy's works, he had to recede before the immensity of the undertaking, after having ascertained that in Russia alone Tolstoy's works have had a circulation of over ten million copies, while all over the world, counting his articles, 30,000,000 cepies have been sold.

have been sold.

Many curious facts are related as to the shrewdness of the Counters in saving up the money coming to the Count through his productions. The other day friends of the Count recalled how when Tolstoy play. "The Fruits of Enlightment," Plody Prosresicheniya, was given here Tolstoy announced that any one was welcome to get his play or to translate and publish any of his works. Notwithstanding this declaration of her husband Counters Tolstoy was very prompt in coming to any of his works. Notwithstanding this declaration of her husband Countess Tolstoy was very prompt in coming to the capital to claim the Count's royalty from the manager of the play—and was successful in proving to the manager that the returns from the product of the father's pen were the lawful property of his wife and children, and not his to give or throw away. AWAT.

the first authenticated news that Count Tolstoy has put the finishing touches on the large novel from life in the Caucasus, en-titled "Hadji Mgorad," on which he has been at work for the last year, and that he also has made good progress on his autobic graphy Tolstoy, says she, has completed five chap

Tolstoy, says she, has completed five chapters of his autobiography and is so engressed in the work that there is a fair prospect of his bringing it to a successful termination.

"Hadji Moorad" will not be published in the lifetime of Tolstoy," she said. "The Countess and he have come to the conclusion that he owes it to his family to keep this back until his death; then this new novel as his autobiography. this back until his death; then this new novel—as well as his autobiography—will be certain to bring much larger returns, and that will go partly to indemnify the elder children; as it is highly unjust, the Countess holds, that the younger children should have have nearly three times larger fortunes than the four elder ones."

the four elder ones."

It seems that some eight years ago—when Count Tolstoy resolved not to own any more property in his own right—he had all his landed estates divided among his seven children, his wife retaining all the money and the right of publication of his works. At this division of their father's landed estates each of the children received the worth of 82,000 rubles in land, &c.

The three younger children, who were four elder ones.

worm of example in land, are.
The three younger children, who were
minors at that time, received the Samara
Government estate of Tolstoy—which was
at that time appraised in the sum of 186,000 rubles. Since then, however, the land value in that Government increased so greatly that the same estate was sold for 450,000 rubles. The patrimony of their younger children being thus trebled by younger children being thus this unforeseen accession of "unearned increment," Count Tolstoy and his wife increment," Count Tolstoy in bonor bound increment." seem to consider themselves in honor bound to provide to the same extent for the lefortunate four elder children. B. MacG.

RITUALISM.

Its Rise, Meaning and Induence Explained and Discussed.

been asserted that the present century will witness the extinction of "the Church paper," and if proof is needed for this assertion it may, perhaps, be found in the circumstance that an influential secular paper like THE SUN has for several weeks generously thrown open its columns to a discussion of the ritualistic question. You have clearly seen that the religious feelings excited in England through the general tendency of the Education Bill which has passed the House of Commons, and the discussion of the change of name of the Epis-

copal Church in the United States have

raised issues of great importance in the

world of thought and action. Some letters which have appeared in your columns have betrayed the most absolute ignorance and prejudice on the subject of Ritualism, but you have also published several communications which have been written in both a scholarly and temperate spirit. If, however, I may be allowed to express an opinion, I would say that your correspondents have, for the most part, failed to grasp the essential features of the

Ritualistic movement. If Ritualism, as many of your correspondents seem to imply, had been simply a Romeward movement, it would have died out long ago. It would not have introduced liturgical forms of service in places of worship of other religious denominations, it would not have placed crosses on the spires of Presbyterian churches, nor would have given a Christian character to our

it have given a Christian character to our large burying grounds where all sorts and conditions of men find a resting place.

There is, of course, a certain affinity between Ritualism and Romanism, but this affinity retards rather than promotes the movement. In the first place, it must be observed that "Ritualism per se" is something quite distinct from the Tractarian movement. I remember Dr. Pusey very well, and I think I am correct in saying that he never adopted any of the modern Ritualistic practices. The same may be said of he never adopted any of the modern Ritualistic practices. The same may be said of Mr. Keble and Bishop Samuel Wilberforce. It is not generally known that modern Ritualism was started by a comparatively obscure clergyman, the Rev. Mr. Twigg a graduate of Durham University and vicar of St. James's Church, Wednesbury, Staffordshire, England. Mr. Stanton of St. Alban's and other Ritualistic leaders were Mr. Twigg's curates for a time. Mr. Twigg, whom I had the privilege of knowing, was a singularly earnest and saintly man, broad-minded and liberal. He read Spurgeon's sermons and preached like a man, broad-minded and liberal. He read Spurgeon's sermons and preached like a Methodist; but his church was like a Roman

He considered Ritualism the legitimate outcome of the Tractarian movement. He reasoned that Catholic teachings had been obscured in the Church of England by Puritan practices. He did not contend for the Latin or Roman use, but sought for a revival of such Ritualism as was common in both Eastern and Western Churches. Moving on these lines, Ritualism effected the following changes: 1. Altar worship. Even Bushnell, the

1. Altar worship. Even Bushnell, the great Congregational minister, declared that the altar was a necessary part of Christian worship. To the Ritualist in the Anglican Church it seemed absolutely necessary. Consequently, the Ritualistic priest, instead of standing at the north end of the table, stood in the middle of the altar, while the officiating deacons stood on the right and left for the Gospel and the Epistle.

2. The removal of the "three-decker."

the officiating deacons stood on the right and left for the Gospel and the Epistle.

2. The removal of the "three-decker."
"When I was a boy." as Mr. Gladstone would have said, there used to be a "three-decker" in almost every church. It stood in the centre of the church and completely obscured the altar. On the lower deck there was a desk for the clerk who said the "Amen" and the responses. On the second was a reading deek for the minister who "read the prayers." And then above was the pulpit, with a large red cushion which the preacher leaned gracefully upon when he prayed, and men like Rowland Hill thumped until the dust flew when they preached the "Gospel." The "three-decker" was removed. The office of the church clerk ceased. The prayer desk was placed sideways in the The office of the church clerk ceased. The prayer desk was placed sideways in the choir and the pulpit was placed on one side

so as not to obscure the altar.

3. The sign of the cross. Among the Puritans the cross was an abomination, even as it was to the Prophet of Arabia in the seventh century. The Ritualist made it the great Christian emblem. the top of his church. He placed it in the centre of the altar. He made the sacred sign on his breast as he fought the devil. Bowing at the name

4. Bowing at the name of Jesus. This had been enjoined in one of the Protestant Homilies of the thurch. But with the exception of bowing at the sacred name in the Creed, "due reverence "was seldom made at the name of Jesus. The Ritualists wide it on executial feature of worship. made it an essential feature of worship It introduced a sense of reverence. kept the sleepy worshippers awake during divine service. Bowing but not turning to the East, as our custom is in America, at he recitation of the Gloria was also introduced.

Wafer bread. The Tractarian trine of the "Real Presence," whether sub-jective or objective, made it essential that the bread should be reverently adminis-The Ritualist consequently revived tered. The Ritualist consequently the old custom of using wafers instead of common bread and saw nothing Romish

in it.

6 Mixing water with the wine. This was found to be an ancient custom from the earliest ages, and the Ritualist considered it highly symbolic of the water and the blood which came from the Saviour's side, which symbol had commended the blood which came from the Calving Tongady in his

iour's side, which symbol had commended itself even to the Calvinist Toplady in his popular hymn." Book of Ages."

7. Eucharistic robes. These had been retained in the Ciurch of England after the Reformation. They had fallen into disuse through Calvinistic prejudice. The Ritualists thought the cope with a cross more seemly than the master's or doctor's university hood in celebrating the Holy university hood in celebrating the Holy

Supper.

8. The surpliced choir. The introduces.

8. The surpliced choir into a paris s. The surpliced choir into a parish church was regarded as rank Romanism. Thirty years ago I remember a whole congregation walking out of the church as the surpliced choir walked in, yet surpliced choirs had existed in every Protestant the time of the Reformation. cathedral from the time of the Reforma-

 Preaching in the surplice. The Ritu-alists did not introduce the custom of preaching in the surplice. Bishop Blomfield of London did. It is really the only authorized vestment mentioned in the canon, and ized vestment mentioned in the canon, and is no longer regarded as Romish. The modern Ritualist prefers preaching in his black cassock, and it is not improbable that the time nav come when the surplice will be removed at the altar and the preacher will take his place in the pulpit even as the old monks in Italy do at the present time.

present time.

10. Intoning and monotoning. In large cathedrals like St. Paul's, London, it is impossible to read the prayers in the ordinary voice. They have always been intoned, and every Biblical scholar knowsfull well that when Jesus and his disciples sang a hymn they simply intoned a Psalm. The Ritualies thought that intoning was received to the design. This intoning The Ritualies thought that intoning was preferable to bad reading. This intoning

is still found in a Jewish synagogue.

11. The use of incense. The Ritualists regard incense as a Scriptural emblem of prayer, and its sanitary uses made it popular in a crowded church.

12. The sign of the cross at the bene-

12. The sign of the close at the benediction. We used to say that Bishop Samuel Wilberforce made the benediction a "religious function." In America our Bishops too often cut the benediction in two: but the great Bishop of Oxford made a sacramental institution of it when he raised his three fingers as the symbol of the blessed. Trinity and then made the sign of raised his three tingers as the symbol of the blessed Trinity and then made the sign of the cross as he imparted the benediction of God to the congregation who "lowly kneeling, waited for the word of peace."

13. The confessional box. The Tractarians introduced or rather revived the practice of confession, which the Book of Common Prayer sangings for sin-bur-Common Prayer sanctions for sin-bur-dened souls, elthough it does not enjoin it The Ritualist felt there was a social danger in the priest receiving a confession his study with closed doors, and there fore erected confessional boxes as a safe-guard both for priest and people. The

TO THE EDITOR OF THE SUN-Sir: It has

first confessional boxes in a Protestant church were placed in Mr. Twigg's church.

14. Reverent kneeling in worship. Before the Ritualistic revival, we let or sold "sittings" in our Church. The Ritualist made them "kneelings." The external act of worship was insisted upon. The Ritualists have made our churches houses of prayer instead of meeting houses, churches for instead of meeting houses, churches for worship and not clubrouses for social gatherings. We owe our modern concep-tion of worship almost entirely to the Ritual-

tion of worship almost entirely to the kitualistic revival.

15. Doctrinal preaching. When I entered the ministry of the Church in the year 1864 there was not a single elequent preacher in our Church who did not belong to the Low Church party. Hugh McNeil, Hugh Stowell, John Ryle, James Bardsley and a host of others in England, and Stephen Tyng and Henry Anthon, Richard Newton and others of the American Church all belonged to the low Church party. Now and others of the American Church all belonged to the Low Church party. Now the case is otherwise. Among the greatest preachers in England are: Bishop Gore of Worcester, Canon Body of Durham and Knox Little—all Ritualists. And if you want to hear a good Gospel sermon in the city of New York you will hear it from Arthur Ritchie at St. Ignatius's, or Dr. Christian of St. Mary's or Pr. Cleudenin of Westchester, or the Yenerable rector Christian of St. Mary's or Fr. Cleudenin of Westchester, or the venerable rector of Old Trinity, all Ritualists. It is this setting forth of Christ crucified by the Ritualistic preachers which is the main strength of Ritualism.

One of your correspondents remarks that there is a larger proportion of men found.

there is a larger proportion of men found in these Ritualistic churches than in others, and the reason is not hard to find. Our churches are getting more and more worldly, and so are our Bishops. We are using worldly methods to raise money and to build up churches. But in the midst of this the Bitualistic propocher in his cassook and the Ritualistic preacher in his cassock and cope, with incense and cross, with candle and bell, "stands up for Jesus," just as much as did the old Evangelical forty years

No wonder THE SUN sees that in this Ritualistic controversy there are vital religious questions which must be solved.

New YORK, June 8. B. D., OXON.

#### THE JEWS ASSIMILATING. An Irresistible Process Observed in This Country by One of Them.

TO THE EDITOR OF THE SUN-Sir. just, like the Rev. Dr. Minot J. Savage's, of last Sunday, is, after all, only an expression of individual sentiment, gratifying to a Jew because of having been made by a Christian divine, yet of problematical effect on a Christian who had heard such sentiments before, but nevertheless has his personal opinion on the subject and who possibly may not change it after 100 more such eulogies. It is certainly very gratifying to Smith to have his friend Jones tell a crowd what a fine fellow Smith really is: it certainly will not harm Smith, bus how much will it benefit him?

Let us admit there is a universal dislike of the Jew, more pronounced in some counries than in others, existent even in the United States.

Let us view the Jew's position in the United States only: it is undeniably as liberal as ever can be offered him, free to live up to his faith, unrestricted in any way as to vocation and unrestricted in any way as to vection and rights, life and property protected by law-eivilization and humanity can hardly ever do nore for him; yet, since a dislike to him nevertheless still exists, it may be caused by peculiarities possessed by the Jew which, it listearded by him, may eventually remove this dislike.

peculiarities possessed by the Jew which, if discarded by him, may eventually remove this dislike.

This theory, assimilation, is old, has been suggested time and again as the remedy. We are told the Jew will not assimilate, that it is the mission of Judaism not to do so; yet nevertheless, degree by degree, assimilation is progressing. Let the most stremuous orthodox Jew, after a ten years' residence here, exumine himself and he may be startled to note changes within himself, the irresistible influences of residence in this country, and such changes will continue in spite of efforts to resist them.

Dr. Sawage says that the Christian is ninetenths Jew. This is strikingly true, equally so is the following equation: Judaism minus certain racial, or, rather, national customs equals Christianity, minus the Trinity.

The government of the Jewish nation appears to have been one of the closest pessible combinations of Church and State. National existence ceased centuries ago, yet many

combinations of Church and State. National existence ceased centuries ago, yet many national customs are still more or less closely adhered to, though, doubtless, many have already from time to time failen into disuse. It is safe to say that centuries of continued persecution and restriction have largely caused the Jew's adherence to old national customs, and caually safe to predict that conditions like those in the United States will, little by little, wean him from them.

In this liberal age A's neighbors do not much, if at all, concern themselves whether

or to no church at all; but if A by his made of living of attire, of association, or otherwise, deliberately emphasizes that he. A, considers himself of a distinct class and different from his neignbors, they will couckly remark this and dislike him for it, nowithestanding the sterling qualities which the neighbors still admit are possessed by him. This is human nature. When at Rome, do as the Romans do.

The Jewish clergy may thunder that a disuse of ancient customs will endanger the faith. Such feers seem idle. On the contrary, the faith will become stronger and grander than eyer if customs now observed

grander than ever if customs now observed only because of having been such will, one by one, fall by the wayside. Then both Christian and Jew will easily recognize that the only difference in faiths is that of the Trinity; in other words, the one believing just so much, the other just a trifle more. Under such conditions prejudice will intaily disappear, civilization and humanity will produce this condition; it is only a matter of time.

will produce this condition. It is only a void time.

Freed from customs, &c., that have long since outlived their usefulness and which to-day tend to distinguish and estrange the Jew from his Christian neighbor, it is safe to predict for Judalsm, the oldest, most simple, noble and grand form of mouotheism, a most glorious future in the United States, tafinitely grander than the halveon days of Jerusalem, and an ultimate and total extinction of present prejudices.

Adolar Oppenheimer.

New York, June 18.

## Ritualism and Rome.

TO THE EDITOR OF THE STR. Sir: It is amusing to say the least to find a Catholic endeavoring to twist every expression and the urgent need and wonderful growth of

There is no questioning the fact that the in the past through the channels of conservaauthority, both doubtful and authentic, she has quelled the elect and ruled the meb for centuries. But the conservatism that in ruder times has been her strength may now her weakness.

In the Ecclesiastical Review of April, 1901, is an article that refers in a discursive way to In the Ecclesiastical Revice of April, 1901, is an article that refers in a discursive way to the "New Index of Forbidden Books." Among the books of consequence that have been placed under the ban are Gibbon's "Rome." Hallam's "Constitutional History of England." Erasmus Darwin's "Zoonomia." Draper's "Conflict Between Relizion and Science." Fentham's "Tracts," Burnet's "History of the Reformation" and Bussen's "Basilicas of Rome." The first and last are books partly written under the animus of opposition to the Boman Catholic Church, but Gibbon's "Rome." notwithstanding, is a work that cannot be so easily set aside, because it has appealed to the intellect and æsthetical impulses of thousands of people, and will always have value as a criterion of the most artistic historical work.

This matter of intellectual freedom is an important one for Catholics and would-be Catholics to consider, if they have any aspiration to live a life wherein progressive and rational thought will be a determining factor. Instead of repression though the instrumentality of the Koman Curis there is need of modification and tolerance. The old restrictive influences must be changed, the old threats of everlasting perdition will no longer avail.

The spirit of religion is what counts in the ultimate analysis, not the number of candles

of everlasting perdition will no longer avail. The spirit of religion is what counts in the ultimate analysis, not the number of condlessued, the clothes worn, the genuflections made nor the wafers partaken of. Symbolism may be necessary, but in the eves of a great many of the sum and substar of religion. John F. Farley New York, June 17.

The Lutherans and the Roman Catholics. TO THE EDITOR OF THE SUN-Sir: Is there much comfort in a composite photograph? Let Sixty Jane be Sixty Jane: John Henry. John Henry: but the indiscriminate confusion of Sarah, Peter, James, Maria, all in one reduced scientific nondescription, satisfies naught beyond an ephemeral curiosity, neither natural nor truly artistic

Now, not to step in where angels themselve must leave infinite mysteries to be revealed this one fool, at least, can derive precious little tude of limited human views as to that con-tral abiding mystery in Christendom, the Holy Eucharist.

Eucharist.

It is humanly pleasing to note that Catholic, Protestant and sceptic as well may nowadays peaceably exchange their humble opinions without strife or torture. May I not, then, venture to refer briefly to a most spiritual Roman Catholic interpretation of the Real Presence by Archbishop Ryan of Philadelphia, in a recent Corpus Christi sermon?

From all I can understand of the Lutheran doctrine, by reading and experience con joined, I perceive not one jot in that purel spiritual analysis of Archbishop Ryan's whic Joined. I perceive not one jot in that purely spiritual analysis of Archbishop Ryan's which Latherans reject; but rather sincerely embrace and accept. It is also known that the Lutheran doctrine is widely received in the Church of England (it was expressly "permitted" by the late Archbishop of Canterbury). Whoever has beheld unawares even some remote country Lutheran pastor conveying his proper "satchel" of wine and wafers aboard a twenticth century train on a Communion Sunday will straightway discern that this plain old parson entirely believes the whole of St. Luke, and entirely credita his own call or Apostolic commission before all the world, for a true minister of intrusted mysteries.

Well, then, if even Lutherans fairly square with Rome on the spiritual side, why so much lingering Catholic and Protestant allenation?

May not cumbrous materialism in Rome and likewise in Anglican Ritualism often stifle whatever of real spiritual power the Communion should wield? Chill formulation, I fear, has also too often congealed Lutherans were already a strong ecunicnical host instead of more or less incohering mational and local Synods.

POTISTOWN, Pa., June 16.

### The Episcopal Church and the Greek

Church. TO THE EDITOR OF THE SUN-Sir: "American Catholic" states, in his letter contained in your paper of the 10th, that the Episcopal Church is on "most friendly terms" with the Orthodox Eastern Church; but what does this friendliness amount to? Some years ago I took a good deal of pains to inquire into the matter, and came to the conclusion that all that the Easterns looked for was ultimate submission on the part of Episcopalians

to their whole system.

The late Bishop Hale of Cairo, Ill., who was probably the best-informed individual in the United States on the whole subject.

in the United States on the whole subject, appeared to have reached a somewhat similar conclusion. After many years of enthusiastic efforts in the direction of a system of intercommunion between the two Churches, he wrote me on Nov. 24, 1897, a year or two before his death, as follows:

The Anglean Church isas made kindly overtures to the great Churches of East and West. These overtures have been misunderstood and misinterpreted. May it not be that the Anglean Church, the Church of the ruling race of the world, may now be justified in going on quietly and doing its own work, praying for unity, but awaiting overtures from those who have so slighted hers? [fulles his own.]

Bishop Hale had in mind a sermon preached by the former Bishop of Alaska to the Aleutian Islands (with jurisdiction over the United States), who has since been promoted to sustinces the Russian Emperor's sumner home within its boundaries. I subjoin extracts taken from the Russian Orthodox American Messenger of Sept. 1, 1898:

Salvation outside the Church is impossible.

The Roman Catholics, the Anglean Emis-

Ancrican Messenger of Sept. 1. 1898:

Salvation outside the Church is impossible.

"The Roman Catholies, the Angilean Episcopellans, Lutherans, Celvinists, &c., all these do not belong to the Oue Holy Catholie and Apostolie Church because they all contain in a greater or less measure errors, dogmatical, and others designated as "heresles." Nearest to it approaches the Roman Catholie Church, by its herarchical organization; yet it elso abounds in errors.

"The Anglican Church, besides distorting the doctrine of the socraments and other dogmes, cannot even so far prove her hierarchy's claim to direct apostolie succession.

"Luttimay be that some persons will ask, is salvation possible in these Christian communities." Can it really be that it is not

To this we answer directly and decisively it is NEW YORK, June 17.

### The Spirit of Christianity.

TO THE EDITOR OF THE SUN-Sir: letters signed "Scrutator," "Scrantonian" and "Catholicus," in criticism of the attitude taken by the Rev. R. C. Fillingham on High Church Ritualism in general, and the doctrine of the Real Presence in particular, savor too much of the spirit in which a certain silversmith named Demetrius and his fellow craftsmen raised their voices in protest against the ministry of the Apostle Paul in Ephesus, because his teaching was destroying their trade in "silver shrines of Diana." They also re-mind one of the endless wrangling of the Hebrew doctors of rabbinical law and custom

nebrew doctors of rabbinical law and custom concerning the living up to the letter of the Law, and not its spirit.

The question naturally arises in a Christian's mind on considering matters pertaining to "form" and onward observances in religious matters, what value have they, if any, upon the inner, spiritual, consecrated life; the Piccellone.

the Ritualism of the so-called High Church more acceptable to the spirit of Christ than the feeding of the hungry, the clothing of the naked, or the giving of a cup of water in kindness to the thirsty?

Of what avail is it to the most scrupulous observer of extreme ritualism if he does not regulate his life by the high standards set by care Savieur.

observer of extreme ritualism I he does not regulate his life by the high standards set by our Saviour?

Is it not to-day as it was in the time of the Prophets of old, who declared that the Lord took no delight in the "blood of rams" and outward display, but with a contrite heart and a consecrated life is He pleased?

I am sure, should our Saviour appear again on earth, in the hody, and attend a "High thirch" service, He would wonder by what authority all this "form" and ritualism had been sanctioned, and why it was thought necessary thus to enshroud His pure and simple teaching as embodied in the Sermon on the Mount.

I do not approve of the manner of the Rev. Mr. Fillingham's attack, though I am in sympathy with his purpose; but neither can I see anything to applied in the lettersof your correspondents to which I have referred. Each side of the controversy seems to be inspired by a worldy zeal which is closely akin to hatred and malice.

Checkeyn, June-16.

### Charges Against Clergymen.

TO THE EDITOR OF THE SUN-Sir: The Rev Mr. Boddy's letter in to-day's SUN cites the ease of Keller and the Arlington mission as an instance of how little effect charges of im morality have upon clergymen and churche He could not have chosen a poorer illustration bis argument.

The Arlington mission had better be out of existence than going on in the "even tener of its way" as it has been since its rector was shot. It is so nearly defunct that I will apply

shot. It is so nearly defunct that I win apply the maxim de mortius nil natioenum, and refrain from further comment.

Mr. Boddy and other clerkymen should not stick their heads in the sand and imagine that accusations of immorality slide off as easily from members of their profession as do charges of trickery or corruption from a politician. True, the onus probandi rests upon charges of trickery or corruption from a pointician. True, the onus probandi rests upof the person making the charge, but the charge is such that no man who values reputation will permit it to go unchallenged.

A clergyman who does no more than plead that he is "innocent until he has been proved guilty" has arrived at the end of his useful ness in his culling, for, as THE SUN said the other day, without vindication there is confession. J. S.

ARLINGTON, N. J., June 18.

### The Conduct of Life.

To THE EDITOR OF THE SUN-Sir! The un rest in the religious world so often witnessed to in your correspondence is to none so re-markable as to those who have noticed the tendency of things for nearly half a century but more particularly during the last twenty

It was about as long ago as that when the warnings of the Higher Criticism began to attract attention among a few observant and thoughtful writers. As far back as that at least Matthew Arnold gave in and Dogma" substantially the sum and substance of the whole matter. His rejection of the miracles and denial of Biblical iner-

stance of the whole matter. His rejection of the miracles and denial of Biblical inerrancy placed him among the so-called destructive critics, but no man has written more trenchantly or more reverently than he. "Miracles," Arnold says, "the mainstay of popular religion, are struck with Ithuriel's spear." And again, he says: "The New Testament writers not only could but did err." In these two propositions is bound up the essence of the Higher Criticism.

Although ageneration has passed since Mathew Arnold gave to the world "Literature and Dogma," it has been mainly within the last decade that the Higher Criticism has become to many thinking men everywhere a scientific fact. Of course, under such circumstances, insistence upon dogma is quite out of the question since the foundation for it (from the Protestant point of view) has been undeniably weakened, if not quite cut away.

But why obstruct the King's highway with the d'bris of decaying superstitions? The debris of decaying superstitions? The dogmas are so largely matters of opinion, like everything else that is in the air and has to be guessed at, that it is essential to get back to the solid ground of facts and principles.

Nevertheless, practical Christianity can

never bese its vitality or cease to be chile atory in a true system of the philosophy of life. With mythe and miracles of a remote and wonder-loving generation eliminated, the foundation otherwise remains secure because attested to by human experience.

The things "pure, peaceable and of good report" need neither the bolster of miracles nor the assumptions of dogma to give them vitality. The triple foundation of honesty, purity and truthfulness is to eli-intents and purposes the Bible's foundation for the superstructure of character; and, more than that, it places the conduct of life upon a purely scientine basis.

BROOKLYN, June 15.

#### GOVERNMENT FLORICULTURE. Amazing Expansion of the United States

Seed-Gift Department.

TO THE EDITOR OF THE SUN-Sir: chiefs of division of the seed section of the Department of Agriculture purpose to assume the official determination of commercial types and sub-types of vegetables, grains and flowers. These so-called "scientists" for their own importance would create a Government seed establishment overshad owing all seed houses or private enterprise among American seed merchants, and would among American seed merchants, and works soon enlarge the free seed distribution from 43,000,000 packages as during this spring of 1933, not alone to 50,000,000 of prokages, but soon thereafter to 100,000,000 packages, of a retail trade value of \$5,000,000, the same to be retail trade value of \$5,000,000, the same to be given away to a special class of citizen-farmers and carried freely through the metie at the cost of several millions of dollars and at the expense of every other class of citizens of the United States. This is class legislation with a vengeance, and without a parallel. It is a gift by the Government of seeds which if sold by merchants would represent commercial transactions to the amount of \$5,000,000, a most alarming reduction in those opportunities which merchants have a right to expect in the way of doing business. The United States is interfering most unfairly, and to an extent almost beyond conception, for the Government distribution is practically equal to the entire put-out of flat packets of seed by all merchants in the United States, the Government thus reducing the seed packet trade in the United States to the section of 50 per cent, or fust cutting it in laif.

What would be the effect upon the dry goods trade if the Government should undertake to distribute free, through the mails, 43,000,000 paramids of pins, to the value of five cents each, or what would be the effect upon the grocery trade if the Government should undertake to distribute freely, through the mails, 13,000,000 paramids of pins, to the value of five cents each, or what would be the effect upon the grocery trade if the Government should undertake to distribute freely, through the mails, 13,000,000 paramids of pins, to the value of the cents each, or what would be the effect upon the grocery trade if the Government should undertake to distribute freely, through the mails, 13,000,000 paramids of pins, to the value of the cents each of the cents of the contract of the contract of the contract of the contract of the cents each of the cents e given away to a special class of citizen-fuen-

STATUES TO AMERICANS.

## Additions to the Lists Becently Printed

In THE SUN of March 8 and of May 10. tentative lists of memorial statues erected in honor of eminent Americans were printed. They were compiled by the librarian of the United States Military Academy at West Point, Dr. Edward S. Holden, with the primary object of collecting data relating to statues of graduates of the Academy, and they were very nearly complete in that respect. No especial effort was made to collect data respecting the statues of great civilians, though all information then available regarding them was printed. About

able regarding them was equestrian.

The lists as first published have called out many letters from all parts of the country, and Dr. Holden has sent to THE SUN a supplementary list, which follows:

Banks (Gen. N. P.): statue by Henry Hudson Kitson: Boston, Mass.
Blair (Gen.): bronze medallion by —: Washington, D. C.
Calheun (John C.): monument, with bronze statue, by J. Massey Rhind: Charleston, S. C.
Choote (Rufwa): statue by D. C. French: Boston, Mass.

Mass.
Courtenay (William A.); marble bust by Valen-tine; Council Chamber, City Hall, charleston, S.C. Devens (Gen.); statue by Ola Warner; Boston, Mass.

Dester (Ebenezer K.): bronze standing statue
by :: in Dester Training Grounds, Providence,

Mass.

Dexter (Ebenezer K.); bronze standing statue by —; in Dexter Training Grounds, Providence, R. I.

Dudge (Gen.); bronze medallion by —; Washington, D. C.

Doyle (Thomas A.); statue by Henry Hudson Ktion; Providence, R. I.

Dyer (El a in); statue by Henry Hudson Kitson; Providence, R. I.

Easton (William); bronze bust by—; Baston Home, Charleston, S. C.
Farragut (Admiral); statue by Henry Hudson Kitson; Boston, Mass.

Gallaudet (Thomas H.); bronze statue by D. C.
French; on the campus of Gallaudet College, Kepdall (Green, Washington, D. C.

Grierson, (Gen.); oro., 2z medallion by Theo, Alice Ruggles Kitson; Washington, D. C.

Hayne (Robert V.); marble bust by Valentine; Council Chamber, City Hall, Charleston, S. C.

Howard (Gen.); U. S. M. A., 185; bronze medallion

Howard (Gen.); U. S. M. A., 1886; pronze measures by ——; Washington, D. C.

Jasper (Sergeant William); bronze statue, on granife monument, by ——; Battery, Charleston, S. C. S. C.
Lane (Prof.); statue by Henry Hudson Kitson;
Cambridge, Mass.
Lincoln (Abraham); statue by Thomas Ball; Bos-

Cambridge, Mass.

Licola (Abraham): statue by Thomas Ball: Boston, Masi (Gen.): bronze medallion by —; Washington, D. C.
McPherson (Gen.): U. S. M. A. 1853: bronze medallion by —; Washington, D. C.
Parker (Capt. John): statue by Henry Hudson Kitson: Lexington, Mass.
Parker (Theodore): statue by Robert Kraus; Rosson, Mass.
Petteru (James L.): marble bust by Valentine; Council Chamber, City Hall, Charleston, S. C.
Prentice (George, D.): statue by —; Courier Office, Louisville, Ky.
Ransom (Gen.): bronze medallion by —; Washington, D. C.
Seymour (Horatio): heroic bronze bust by David Richards; Utica, N. Y.
Smith (Gen. A. J.): U. S. M. A. 1838: bronze medallion by —; Washington, D. C.
Smith (Gov. J. G.): statue by Henry Hudson Kitson: Vermout.
Sumner (Charles): statue by A. Whitney; Cambridge, Mass.
Webster (Daulel): statue by Thomas Ball: Roston, Mass.
White (John Piskel: bronze bust by —; Council Chambers, City Hall, Charleston, S. C.
Whittler (John Riskel: bronze bust, by —; Council Chambers, City Hall, Charleston, S. C.
Whittler (John Riskel: bronze bust, on granite pados tal by —; Washington Square, Charleston, S. C.

## WESLEYAN'S CELEBRATION.

John Wesles's Bi-centennial to Be Commemorated in Commencement Week. MIDDLETOWN, Conn., June 20 .- The com-

mencement exercises of Wesleyen University will be held this year in connection with the celebration of the bi-centennia of the birth of John Wesley There will be an academic parade for the first time in the college history and the members of the faculty and corporation will wear gowns appropriate to their degrees.

More than one hundred colleges have been requested to send representatives and more than two hundred individuals have been included in the list of guests. Richard Watson Gilder will read a poem and President Woodrow Wilson of Princeton will deliver an address on "John Wesley's Place in History."

The exercises begin with the prize declamations on Thursday, June 25, and end with commencement on Wednesday July 1. The mes interesting event from the undergraduate standpoint will be the campus rally which is arranged for the evening of Monday, June 29. The campus will be gaily decked with vari-colored lanterns strung in fanciful effects from the buildings and trees. Here and there it is planned to have some neval electrical effect.

The undergraduates and alumni will give what is known to Wesleyan men es the "college walk-around." All the men' will assemble in lines and with hands on the shoulders of the men in front do a lock step dance through all the walks of the campus, then through Old North and back to the campus again, all the time keeping up a round of song and varying the martia time of the lock step with an occasions hop, skip and jump and a breakdown The custom is one that belongs exclusively

to the Middletown University.

Following this will come the senior promenade, which will be held in the town for the members of the graduating class and their works with the company for the members. the members of the graduating cases and their young women friends, exclusively. During the week there will be dedicated the John Bell Scott memorial building, the new \$100,000 physical laboratory recently presented to the university by Charles Scott and Charles Scott, Jr. of Philadelpresented to the university by Charles Scott and Charles Scott, Jr. of Philadel-phia, in memory of John Bell Scott of the class of 1881, who died while chaplain in